NATIONAL COUNCIL

OUTLOOK

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FEBRUARY 1952

THE COVER

Her quiet dignity and warmth of spirit have brought Rosa Page Welch, of Chicago, the title of "ambassador of good will." Her rich mezzo-soprano voice and skilled musicianship have also made her one of the best known song leaders in Protestant church life today.

She has an almost uncanny ability to shape a thousand and more untrained and unrehearsed voices into a harmonious chorus. This gift was demonstrated most amazingly at the Constituting Convention of the National Council of Churches when she led 4,000 delegates in united song.

Mrs. Welch called the Cleveland convention "one of my crowning experiences." Many of the delegates, remembering her clear voice lifted in the Lord's Prayer, felt much the same way about Mrs. Welch.

She guided the conference singing at the Division of Foreign Missions' Assembly in Toronto and the Student Volunteer Movement Quadrennial in Kansas that are reported in this issue of the OUTLOOK. Since she first began singing at summer youth camps and conferences of her own denomination, the Disciples of Christ, she has been soloist and song leader at countless denominational and interdenominational meetings. Among them are the United Christian Youth Movement quadrennial at Lakeside, O., the biennial conventions of the United Church Women at Grand Rapids, Milwaukee and Cincinnati, and the World Conference of Christian Education in Toronto in 1950.

In addition to appearances at church gatherings and concert singing, Mrs. Welch has conducted courses in interracial understanding at youth conferences, and has taught academic and music courses in Southern schools.

Originally from Port Gibson, Miss., she is a graduate of Southern Christian Institute, a mission school of the Disciples of Christ at Edwards, Miss. In Chicago she studied with Alexander Nakutin at Kimball Hall and with B. Fred Wise at the American Conservatory of Music. She has also done special work in religious education at the University of Chicago.

We are glad to discover that we were not alone in our appreciation of the winter scene at East Corinth, Vermont, which we used on the cover of the January OUTLOOK.

At least four other publications recently have used the same view or a slightly different view, on the cover or inside: the *New York Times Magazine, The Christian Advocate,* the *Augustana Lutheran* and the *Cumberland Presbyterian*—a truly ecumenical picture!

Vol. II, No. 2, February 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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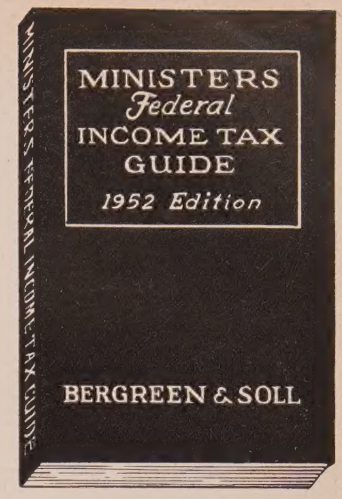

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SPECIAL FEATURES
OF THE NEXT 6 MONTHS

Sermons for Youth Sunday, Loyalty Sunday, Lenten sermons, Holy Week, Easter, Festival of the Christian Home, Memorial Sunday, etc.

"Springboards for Sermons," by Halford E. Luccock and Robert E. Luccock—provocative ideas for sermons of originality and persuasiveness.

"Sermons for Children," by Alice Geer Kelsey, author of many popular books for children.

"Hostility in Counseling," an excerpt from the new book by Seward Hiltner.

"Film of the Month," a complete review and study guide for the outstanding new film for church use, by Harry J. Krieder, well-known authority on visual aids.

"Reviews of Current Books," with full information on all the latest publications of interest and signficance to ministers.

A series of three articles on divorce, the first on the legal questions involved, the second from the standpoint of the theologian, and the third on the problems actually faced by the pastor in counseling those contemplating divorce and in facing the question of the marriage of those previously divorced.

A series of three articles discussing the primary function of ministers today, the first upholding the thesis that administrative work is fundamental, the second that pastoral work is most crucial, and the third that preaching is still the most important of all.

The work of Harold A. Bosley, the late Peter Marshall, Otto A. Piper, Roy A. Burkhart, James W. Fifield, and many others will also be represented.

We are

Rev. Rolf A. Syrdal, Evangelical Lutheran Church, vice-chairman, Division of Foreign Missions.

Mr. and Mrs. Harper Sibley, interdenominational leaders representing the YMCA and United Church Women.

Dr. Charles T. Leber presiding at luncheon meeting.

WITH the increasing importance of foreign affairs in our national life, it was encouraging to see a new spirit of optimism and a growing sense of cooperation among the foreign mission interests represented at the second annual Assembly of the National Council's Division of Foreign Missions, held in Toronto, January 3-6.

The Assembly brought together the most widely representative inter-church conference held thus far under the auspices of the National Council. More than 75 mission boards and agencies of 38 U. S. and Canadian denominations were represented by the 400 delegates. The Canadian Overseas Missions Council played host to the Assembly.

(Above) Pianist and song leader—Mrs. Stephen W. Roberts and Mrs. Rosa Page Welch; (right) Dr. Tracey K. Jones, second-generation missionary to China, keynoting opening session, and (extreme right) Dr. Charles T. Leber, Division chairman, and Division executives, Miss Sue Weddell and Dr. Fred F. Goodsell.

ONE

Keynote at Toronto

By William W. Clemes

With the churches appealing for closer cooperation and understanding among nations, this demonstration of "togetherness" on the part of the churches' foreign mission bodies greatly helped to strengthen the moral position of the Church in international affairs.

Reports made at the Assembly gave dramatic testimony to the fact that, despite apparent setbacks in China, the foreign missionary enterprise is in excellent shape and stands as one of North America's most potent forces in advancing world order.

For one thing, the reports brought out that the number of foreign missionaries from Canada and the United States going abroad in the five post-war years has reached 935 annually, more than double pre-war years.

Protestant forces now have more than 5,000 missionaries, over half of whom are under the auspices of boards and agencies associated with the Division of Foreign Missions. To support their world-wide program of Christian witness and service, the North American churches contribute an estimated $40,000,000 annually.

Encouraging as these figures are, they are relatively unimportant compared to the high caliber of missionaries being sent to the far-flung mission lands.

For example, of the 874 new missionaries sent abroad in 1950, a conference report showed, 680 were college graduates, 237 of whom had advanced degrees.

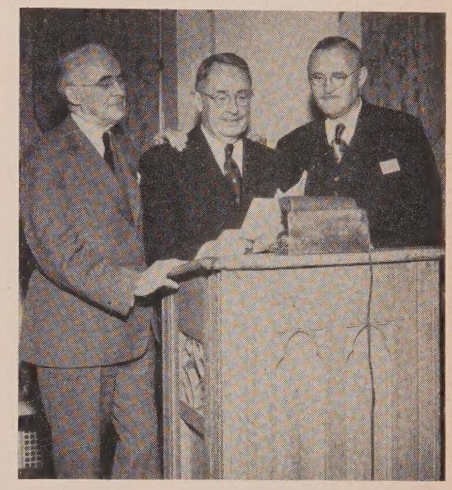
One of the most hopeful signs for the future of foreign missions was the prominent part played by younger missionaries at the Assembly. Five of the keynote speakers were missionaries 36 years old or younger, all of whom plan to return to mission fields.

Three of them are Ph.D.'s from Harvard, Yale and Wisconsin, and all are graduates of leading theological seminaries. They typify the new kind of missionary who is highly trained and well equipped to deal with a fast-changing world unknown to previous missionary generations.

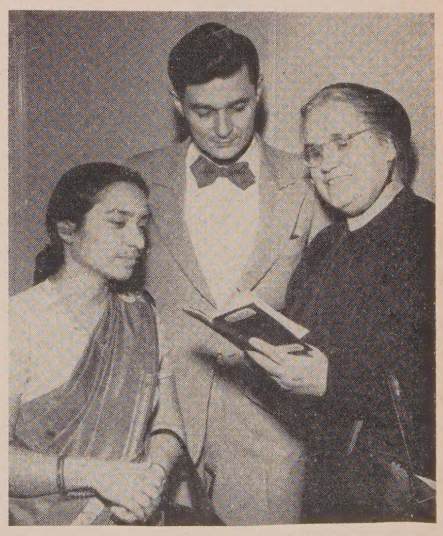
These five, on whose shoulders will soon rest the heavy responsibilities of work in Asia, Latin America and Europe, included a second-generation Methodist missionary, Rev. Tracey K. Jones, 34; three Presbyterian missionaries, Dr. Charles Forman, 35, of India;

(*Continued on page 6*)

Mrs. John M. Irvine, of United Church Women, chairman of World Day of Prayer Committee.



National Council officials: Dr. Samuel McCrea Cavert, Dr. Walter W. Van Kirk and Dr. Robert T. Henry.



(Above) Miss Annie Steckley, former India Missionary, reminisces with Indian students, Chandrica Desai and Russel Bower; (left) missionaries to China who returned to the U. S. after 1948; (extreme left) discussion group on "how to define the place and function of the foreign missionary today," Dr. J. W. Decker, of the IMC, presiding.

We Are One

(*Continued from page* 5)

Dr. Samuel Moffett, 35, of China, and Rev. M. Richard Shaull, 32, of South America; and the Congregationalists' special representative to Europe, 36-year-old Dr. Howard Schomer.

All five of these missionary-minded churchmen showed in their addresses to the Assembly a keen perception of the forces at work in the new Asia and Africa, and of the special role the Church must play to advance the cause of the Christian Gospel.

Mr. Jones, who spoke on the Assembly theme "Every Nation under God," made his main appeal to the churches for positive action on the race issue, both at home and abroad, claiming that, unless this problem is resolved here, "there is no point in our going to Africa, because we cannot solve the race question there.

"If we cannot say we are one people then we are irrelevant to the needs of our times and the needs of people around the world."

The need for urgent action on this issue, Dr. Jones maintained, was not simply for its key role in the "cold war" but because it presents the Church with its supreme opportunity to affirm that "we are one."

Dr. Moffett, who was one of the last missionaries to leave Nanking last year warned against the easy practice of measuring the Church in terms of usefulness and service.

To this Yale Ph.D., who was grilled for two days by communist police, the answer to the question "Do we need the

(*Continued on page* 22)

TERNATIONAL CHRISTIAN UNIVERSITY FOUNDATION

THE Division of Foreign Missions of the National Council of the Churches of Christ in the United States of America, at its second annual Assembly, held in Toronto, Canada, January 3-6, 1952, requests the State Department of the U. S. A. to take appropriate action regarding the continued violation of religious freedom in Colombia, South America, and the illegal acts against Protestants in that country, including American missionaries. Flagrant incidents of this nature occurred in Bogota, the capital, on December 22nd and 23rd, 1951, when a mob, incited and led by a Roman Catholic priest, twice attacked the newly constructed church building of the Baptist denomination while dedication ceremonies were being held. Serious damage was done to the church, and a Colombian Protestant pastor was injured.

The American Embassy in Bogota, advised of this outbreak of violence, called upon the proper authorities to furnish police protection on each occasion, but this was long delayed and inadequate.

Attacks upon Protestant church buildings, congregations and individuals in Colombia, including American missionaries, have occurred again and again during the past two years. In March, 1950, vigorous protests were made by church officials in the United States, following incidents in which Protestant churches were dynamited, property was destroyed, and members of congregations were beaten, and in some instances, killed. Subsequent to these protests, the Colombian Embassy in Washington gave assurances that steps would be taken by the Colombian government to investigate cases of persecution and violence and to prevent further outbreaks.

Notwithstanding these assurances, many other similar incidents have since occurred, culminating in the outbreak on December 22nd and 23rd in the capital itself, which included mob violence without provocation, wanton destruction of American property, and the endangering of lives, intensified by lack of police protection and the active participation of a member of the Roman Catholic clergy, all of which facts are known to the State Department.

These events have occurred in spite of the fact that the government of Colombia is a signatory to the Universal Declaration of Human Rights of the United Nations which guarantees religious freedom, as does also the constitution of Colombia.

Therefore, the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. urges the State Department to make vigorous formal protest to the Colombian government, and to obtain assurance that such acts of violence and persecution will not again be repeated.

(Top) Rev. Thekkveetil George of India, and Miss Hazel McGeary, just back from opening a school for the blind in Ethiopia; (second from top) some of the 400 delegates, representing 35 major Canadian and United States communions; (third from top) Pres. Henry P. Van Dusen of Union Seminary, Pres. John A. Mackay of Princeton, and Dr. Charles W. Ranson, of the IMC.; (bottom) Akiro Hosokawa, Rev. Alfred Stone of the United Church of Canada, and Dr. T. T. Brumbaugh of the Methodist Foreign Board

From the elbow-grease of thousands of young Americans enlisted in the Christian Call, one result can be predicted:

A "NEW LOOK" for the HOMETOWN

A united effort to demonstrate Christian fellowship"

"WE'LL never forget it," declared a pert 15-year-old high school girl.

"The spirit of cooperation was sort of indescribable," a lanky pre-theological student decided.

Nineteen teen-agers, standing in front of a Protestant church near New Brunswick, N. J., were discussing the weekend they had just spent renovating the church building as their part of the "Call to United Christian Youth Action."

Their "pilot" project, conducted to discover what might be expected from other local communities when they answer the "Call," had surpassed even their own enthusiastic expectations.

Two days of labor had made the Piscatawaytown Baptist Chapel gleam with new paint and the results of soap and water vigorously applied.

They called their project a "work-camp" and had selected the Baptist chapel in preference to other suggested plans because the small building—in the midst of a rapidly-growing suburb of New Brunswick—seemed to need help the most.

Other youngsters, in towns throughout the nation, will select similar work-camps or projects in evangelism or world Christian citizenship when they answer the Call."

During national "Youth Week," Jan. 27 to Feb. 3, an estimated one million Protestant youth and adult leaders in some 10,000 communities will plan for community projects, and in so doing will mark the largest Youth Week observance in Protestant history.

"Divine resources . . . and human fellowship sustain us"

Youth Week committees in many towns already have selected tentative projects and plan to turn littered lots into playgrounds, plant gardens for old peoples' homes, clean up alleys and repaint and refurbish church buildings.

In addition to volunteering for service, each of the young people will be asked to donate one dollar for state, national and international Christian work.

The fund, collected because "Our Money Goes Where We Can't Go," will be used for a national radio program for and by Christian youth, ministry to the armed forces, the fostering of national programs overseas of Christian youth work and the interchange of ideas at world youth conferences.

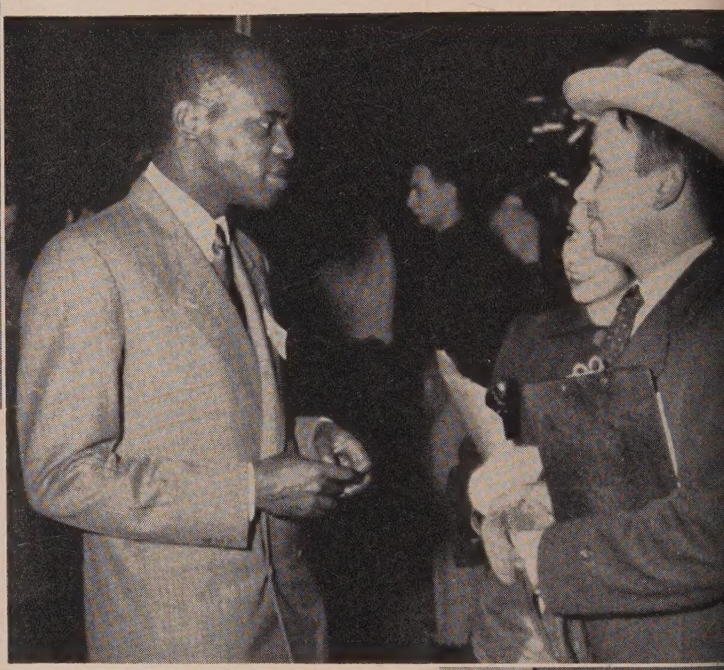
For the past five months a field staff of 33 young persons laid the groundwork for the "Call." Between the ages of 18 and 25, they worked for expenses only, and many postponed a semester of college. Some stopped motorists by displaying black suitcases with white chalk writing—

(*Continued on page* 23)

"There is no alternative but to serve God"

Two thousand young Christians from college campuses of North America probe the causes of today's fatalistic pessimism as theologians urge them:

"TRUST GOD and GREET TOMORROW WITH A CHEER"



Delegates heard speakers like S.V.M. founder John R. Mott (above) and Oberlin College student Eduardo Mondlane, of Portuguese East Africa (right, answering delegates' questions). (Far right) A chartered bus brought 29 cheerful students from the South. (Below) A play, "In His Hands," presented dramatically the problems the Church faces in present-day Korea.

By Beata Mueller

THE oneness of the Christian Church, extending beyond all boundaries of race, color or denomination, was one of the most immediately apparent experiences of the delegates to the Student Volunteer Movement's 16th Quadrennial Convention.

It was expressed by one delegate commenting on the convention when he wrote "Christ lives in American youth!" —and then, thinking it over, crossed out the limiting word, American.

For most of the 2,000 college students it was summed up in the watchnight service New Year's Eve, the last night of the conference. In the darkened auditorium at the University of Kansas, they watched as students of ten nations knelt, one by one, in front of a lighted cross and prayed in their own languages for the needs of their people.

Students' prayers included one from Germany "that we may find oneness;" from China, "that we may forgive our enemies;" from Africa, "that our people may find the right way;" from the Middle East, for "help for the suffering;" from India and Latin America, for "the work of the Christian Church;" from the U. S. "that we may grow beyond bitterness and narrowness."

Delegates had come to the six-day conference in Kansas from colleges and universities all over the U. S. and Canada. Representing some 40 Protestant and Eastern Orthodox churches, they included nearly 200 students from overseas.

They had given up most of their holiday season to meet in search of Christian answers to world turmoil and personal uncertainties.

Even with a schedule that kept them

going from early morning till after midnight, delegates couldn't expect to find all the answers in less than a week.

But they made a start at least, listening to top theologians and missionary leaders in general sessions, thrashing issues out for themselves in smaller discussion groups and bull sessions.

One of the remarkable aspects of the conference was its approach, "the most solidly theological of any similar student gathering in 30 years," said Rev. E. H. Johnson, S.V.M. general secretary.

"We got the same enthusiastic response from conservatives and liberals," Mr. Johnson said, "and I think it was because we weren't glossing over differences; we were digging down to the basic affirmations of the Christian faith."

The main platform speaker, Rev. Charles Ranson, general secretary of the International Missionary Council, delivered addresses on "What God Has Done—the Saving History;" "What God Is Doing—the Redeeming Community;" and "What God Will Do—the Ultimate Hope."

Noting "a prevailing mood of disenchantment," Mr. Ranson pointed out that "some of our hopes, for the Christianizing of society and the gradual achievement of harmony in the temporal order, have been shot out from under us by the explosions of contemporary history. Many of us are dismayed by the future."

But history, he told his audience, is "not a meaningless repetition of cycles, but real and moving to a climax."

"The ultimate hope which will deliver us from fear," he said, "is a faith in the sovereign purposes of God."

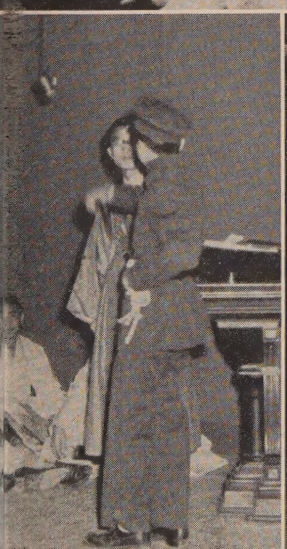
Dr. John A. Mackay, president of Princeton Theological Seminary, put it another way.

In his address on "Christ's Kingdom —Man's Hope," he told the delegates that "fatalistic pessimism" is "totally incompatible with faith in the God who raised Jesus Christ from the dead."

"Those who take Jesus Christ seriously, and believe that the deepest forces in history are controlled by God," he said, "trust God and do the right thing which is nearest to them and greet tomorrow with a cheer."

(*Continued on page* 21)

Serious in discussion groups like union official Stewart Meacham's seminar on Church and Industry (above), students also found time for recreation (below).



The World Day of Prayer aids... the stranger within our gate

The pictures on these two pages might have been taken in your town, or any town where U. S. families welcome students from abroad. They happen to be from upstate New York.
Eleven students living at International House in New York City were invited to spent a weekend in Wappingers Falls, N. Y. Sponsored by the Young Adults' Club of the Wappingers Falls First Presbyterian Church, the students were guests of townspeople, who made them part of their family life for three days. They went to social events like the covered dish supper shown at right, helped with homely chores like dish-drying, visited the local grade school and a model dairy farm, attended Sunday morning church services and made friends. The students—from Egypt, India, Germany, Norway, Sierre Leone, Japan, Burma, Chile, England and China—got a new view of American life. And their hosts got a larger view of the world.

"I TRIED hard to get the real friendship of some Americans, both on campus and outside, but the people here do not like the foreigners. They may smile in their faces, but they are not ready to be their friends."

This bitter comment by a student from overseas was quoted in a study by two University of Southern California sociologists. American church people are working to keep it from being typical.

Every year more than 30,000 students from abroad are attending our colleges, universities and technical and professional schools. They come as strangers; they take back to their own countries their feelings and experiences in America.

Fortunately many of them may go back as unofficial ambassadors of goodwill.

"I was a stranger in the United States for only seven minutes," another student wrote to the Committee on Friendly Relations among Foreign Students. "Then I was met by a representative of your committee."

If the Committee is notified ahead of time, its volunteers are at the port of entry to meet incoming students, help them adjust to strange American ways and start them toward their campuses.

Help is often needed in emergencies. A girl from India was stranded in Savannah, Ga., her baggage lost at sea. She was a stranger and alone; but she had a card from an American consul in India, giving the Committee's name and address in New York City. She 'phoned long distance, almost in tears.

"Wait where you are," she was told.

After a quick call for information to the United Church Women's office in New York, the Committee made a long distance call to the Savannah council of church women. In an hour the Indian girl was called for and welcomed; after a few days of shopping and sewing by the Savannah ladies, she was on her way, with a new wardrobe, to her college in the Midwest.

An official of UNESCO once commented with amazement on the Committee's wide contacts.

"It's easy, really," said the Committee's general secretary, Mr. J. Benjamin Schmoker. "There are so many people who care. If a student needs to be met on arrival, or is sick and lonely in a hospital, or needs help in any way, no matter where he is, there is a church or a YMCA or a YWCA or a council of church women we can call on."

The church women also help through their sponsorship of the World Day of Prayer on the first Friday in Lent each year. On February 29 this year, the day will be observed in over 17,000 U. S. communities, as well as in 104 countries overseas. Offerings at the World Day of Prayer services in this country totalled more than a quarter of a million dollars last year. They aid in work among foreign students. They also help in the ministry to migrant farm workers, sharecroppers and American Indians; give support to interdenominational Christian colleges in the Orient, and provide Christian literature for women and children abroad.

The World Day of Prayer, now in its 65th year, creates a chain of prayer around the world. It also provides means for building a more Christian life in this country and better understanding among the world's peoples.

A Decade Marked by Progress

ON THE 30th annual observance by the churches of Race Relations Sunday, the nation was cheered by a report of progress.

"Old fetters are breaking down and a new spirit of reconciliation is abroad in the land," said the annual message of the National Council of Churches, prepared by its Department of Racial and Cultural Relations.

At the same time, the people were reminded that "too often still the vague fact of color and the vaguer theories of race overshadow the deeper fact of brotherhood among all men."

In several hundred cities and towns in virtually every state and the nation's capital church people will participate in observance of Race Relations Sunday. The department's executive director, Dr. J. Oscar Lee, said that in many cities community-wide services will be held and in others local churches will exchange pulpits and choirs. Coincident with the observance, churches will plan year-round programs to advance the spirit of Christian brotherhood in all aspects of community life.

During the past year, he observed, churches have pressed for elimination of segregation, supported legislation to wipe out lynching and mob violence and have worked with many groups to establish industrial employment practices based on skill and character rather than race, color or national origin.

The cooperative work of the churches in attacking racial segregation both within and without the churches goes back to the organization of the Commission on the Church and Race Relations by the Federal Council of the Churches of Christ, in 1921.

In its 1952 message, the National Council of Churches said that "a revolution in race relations has been taking place in America in the last decade."

The message warned that "the issue of race has become crucial in a time when men must learn to live as brothers if they are to live at all. . . .

"The findings of science and the ideals of democracy agree with the Christian faith in proclaiming the unity and the essential equality of all men. But Christian faith goes deeper and bases its teaching on foundations that can never be shaken. It affirms that men are not only equal under God, but also brothers. . . . We are required therefore not only to tolerate one another, and to deal justly the one with the other; more profoundly, we must actually love each other. . . .

"The faith we profess condemns all racial division and directs our feet toward a new way. The Christian churches have succumbed largely to racial lines. Now we are moving toward unity in race relations and toward integration in a more blessed community. We must hasten; the times are urgent and our imperatives are clear. . . ."

THE CHAPLAIN GETS A LIFT

Typical of the nationwide preaching mission to the Armed Forces in this country is this scene at Fort Monmouth, N. J. More than a thousand GI's, officers and their guests joined in congregational singing led by Chaplain John M. MacGregor (above). The five-day mission had an estimated total attendance of 6,000. It was one of the missions to army camps and naval bases sponsored by the National Council and the General Commission on Chaplains during January and February. More than 200 preachers are carrying the Gospel to servicemen and their families. Speakers at Fort Monmouth included: Dr. Franklin Clark Fry (above, left), president, United Lutheran Church in America; Gov. Theodore R. McKeldin of Maryland, an active Episcopal layman; Prof. Elmer G. Homrighausen, of Princeton Theological Seminary; Dr. Samuel M. Shoemaker, rector of Calvary Church (Episcopal), New York City, and Rev. Fred S. Buschmeyer, associate minister, General Council of Congregational Christian Churches, New York City. "I've been in the Army 11 years and I've never seen religion taken like this before," said Lt. Col. Leslie Bartholomew, Protestant post chaplain.

Council Personalities

Rev. Richard B. Smith, executive director of the National Council's Department of Finance, has charge of the program to provide financial support for the general operations of the Council.

SMITH

In its first year his department has integrated into one plan the fund-raising activities of the Council's merged agencies, and through its educational and interpretative program, has provided new financial support for the organization.

Before joining the National Council's staff, Mr. Smith was director of the Department of Finance for one of the merging interdenominational agencies, the International Council of Religious Education.

From 1941 to 1948 he was assistant to the president of Andover Newton Theological School in Newton Centre, Mass., and previously held pastorates in Beverly, Mass.; Danielson, Conn., and Northeast Harbor, Maine.

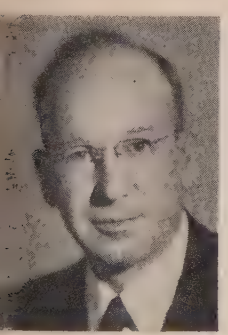
A member of the American Baptist Convention, he grew up in Lincoln, Neb., and attended the University of Nebraska, where he majored in mathematics and sociology. In 1932 he graduated from Andover Newton Theological School.

Mr. Smith lists as his foremost interest "awareness of and need for activities in the interdenominational field." This interest, he relates, stems from his experiences as director of the Mount Desert Larger Parish in Northeast Harbor, Maine, where six churches serving six different communities on a nondenominational basis functioned successfully as one unit under a staff of three ministers.

In this parish, he was instrumental in forming a home industry enterprise—the development of hand-weaving—which put to productive use the large amount of leisure Maine coast residents have during the winter. Parishioners not only produced hand-woven woolen suitings, but they also built their own looms, applied a finishing process to the completed cloth and then marketed the product.

Mr. and Mrs. Smith and their two children live in Port Washington, Long Island.

As editor of the *International Journal of Religious Education*—official publication of the Council's Division of Christian Education—*Dr. Virgil E. Foster* brings to his present post knowledge and experience gained over a quarter of a century in the field of religious education.



FOSTER

An Iowan, Dr. Foster holds degrees from Tabor College, Iowa, Chicago Theological Seminary and the University of Chicago.

He was for ten years minister of education for the Bryn Mawr Community Church, Chicago, where he introduced the idea of grouping church school children into informal sessions rather than conventional departments. Many churches now use this method.

Next associate minister at Pilgrim Congregational Church in St. Louis, Mo., he expanded the church school program and youth activities there and organized two large fellowship groups for single men and women over 30 years of age. One of these groups reached a membership of over a thousand, drawn from the entire St. Louis area.

In 1943 Dr. Foster became associate minister of the Second Church in Newton, West Newton, Mass., where he directed the educational program and much of the administrative work of the church. He also taught religious education courses at Andover Newton Theological School.

Dr. Foster came to the *International Journal of Religious Education* from a position as director of religious education for the Congregational Christian Conference of Iowa, where he counselled churches in their building plans, directed a youth program and developed an extensive leadership education program.

He has published many articles in religious and missionary education journals, as well as in general church magazines.

In June, 1950, Chicago Theological Seminary awarded Dr. Foster an honorary Doctor of Divinity degree, and in August, 1950 he was a group leader at the World Convention on Christian Education in Toronto.

Dr. and Mrs. Foster live in Chicago. They have no children.

Mr. Donald D. Ostroth, associate director of the National Council's Department of Publication and Distribution, is an enthusiastic Christian layman who recently left the commercial advertising field to devote his full energies to the work of the churches.

OSTROTH

He expresses his feelings this way: "I switched from the business world to the National Council of Churches because I needed a job in closer harmony with my moral and intellectual interests."

Before coming to the Council in October, 1951, Mr. Ostroth was for five years associated with Butler Brothers, a wholesale merchandise house in Chicago. First retail advertising chief, he subsequently became retail sales promotion manager and then advertising sales manager.

Prior to his affiliation with Butler Brothers, he was assistant advertising manager of the Majestic Radio and Television Corporation, Elgin, Ill., and before that assistant sales promotion manager for the Studebaker Corporation, South Bend. Ind.

Born 32 years ago in Somerville, Mass., the son of an Evangelical United Brethren minister, Mr. Ostroth graduated from North Central College, Naperville, Ill., with a *cum laude* degree in English. He intended to teach English at the college level, but was wooed into the commercial field by an offer from the Studebaker Corporation.

After three years with Studebaker, he accepted a teaching fellowship in English at the University of Illinois and moved from that position to the Majestic Radio and Television Corporation at Elgin, Ill.

Today, with the National Council, Mr. Ostroth has major responsibilities in promotion and production, and in addition is purchasing agent for his department.

His main outside interests lie in the fields of dramatics and poetry. An ardent amateur actor, he was active in the Community Theatre in Naperville, Ill., and says he wants to affiliate with an amateur theatre group in or near New York City.

Mr. Ostroth is married and lives in Levittown, Long Island, with his wife and two young sons.

Gertrude L. Apel "M.A.C."

By John R. Scotford

A METHODIST lady preacher with the degree of Doctor of Divinity is a bit unusual, but so is almost everything about Gertrude L. Apel. The College of Puget Sound had the right idea when it conferred this honor upon her, but it picked the wrong degree. There is nothing of "divinity"—in the conventional sense—about Gertrude Apel. It would have been closer to reality to have made her an M.A.C.—Master of the Art of Cooperation.

Since 1930 Miss Apel has been practicing this art as the active exponent of interchurch cooperation in the city of Seattle, the state of Washington, and the northern tongue of Idaho.

For example, while the plant for processing uranium was under construction, Hanford was the fourth community in the state in population. Rarely has a more heterogeneous or rougher group of people been assembled on one spot. Thanks to Miss Apel, the Washington and Northern Idaho Council of Churches, and E. I. du Pont de Nemours and Co., Inc., a Protestant ministry entirely untinged with denominationalism was maintained throughout the life of the camp.

Most significant is the attitude of the denominational officials toward the Council of Churches and its secretary. They do not feel that it is an outside body or an overhead body but rather that it is a means by which they can work together to the mutual advantage of everyone.

Gertrude Apel's approach to cooperation is pragmatic. She does not believe that rules and regulations or statements of principles are the solution. To her mind even the discussion of differences is foolish so long as people feel themselves separated one from another.

Her fundamental achievement has been to transform a group of suspicious if not hostile church leaders into a happy fellowship. She has never asked for favors because she is a woman. There is one place, however, where she will admit that being a woman has been an advantage.

"Men tried to be polite to me, and so long as I was around it was hard for them not to be polite to one another."

She will not press an issue until she has created a congenial atmosphere. She sets great store on getting people to play together. Needless to say, she is not much interested in passing resolutions.

Miss Apel can never remember the time when she did not want to be a minister. Although she grew up in Minnesota eight miles from a church, she has no memories of not going to Sunday school. Her early training was quite evangelical, which has made it easier for her to get along with the more orthodox churches. She has also made herself acquainted with the other end of the theological spectrum by studying at McCormick and Chicago Seminaries and the University of Washington.

She began her ministry in the Glacier Park district of Montana in 1918—where there have never been enough ministers of any sort. With some time out for the flu, she travelled the northern border when roads in the modern sense were not, and when the Model T was more than living up to its reputation.

From Montana she moved on to Washington. One appointment which she held for three years required three services one Sunday and four the next, with a spread of 45 miles of rough going between her five points. She had no competition—and no man wanted her job.

Her longest pastorate was six years at Chewelah, Washington. Her last local church job was director of religious education in Trinity Methodist Church in Seattle.

She came to her present position on October 1, 1930, largely because nobody else would take it. The organizations employing her were young and with a most dubious future. They were sailing into the depression with a heavy load of debt. Nobody knew what would happen.

Now, about every honor which can come to a council executive has been bestowed upon Gertrude Apel, including the presidency of the Association of Council Secretaries. Perhaps the highest honor of all, in her way of looking at it, is the fact that the rapidly expanding Washington and Northern Idaho Council of Churches, after her more than twenty years of service, is intensely loyal to her and to her brilliant leadership.

John R. Scotford, former editor of Advance, *is now a free-lance religious journalist.*

— Church Council News —

The Washington (D.C.) Federation of Churches recently announced that it has succeeded in completely eliminating racial segregation throughout its program. The federation embraces more than 400 Protestant churches, both white and Negro.

A bold step in the almost completely segregated capital city, the new regime is the result of 15 years' work by Washington's Protestant leaders.

Dr. Frederick E. Reissig, executive secretary of the federation, declared that henceforth the organization's activities and programs will be conducted on an integrated basis, and that all educational activities of the federation have been made interracial, both as to faculty and participation.

Commenting on the announcement, Dean William Stuart Nelson of Howard University, one of the city's leading Negro clergymen, said, "What the churches of Washington have accomplished in this city is truly revolutionary."

"Boomtown" Gets Chaplain

Upon recommendation of the Philadelphia Council of Churches and Bucks County (Pa.) clergymen, a community chaplain has been appointed to serve Protestant families in Fairless Hills, rapidly-expanding housing development near U. S. Steel's new Fairless plant. As area chaplain, Rev. James Noland, of Montclair, N. J., will offer pastoral counsel and ministry, organize a Sunday school and encourage community residents to attend the church of their choice.

Protestant Headquarters Planned

The Topeka (Kans.) Council of Churches has reported that plans are under way to house Protestant denominational and interdenominational groups in one building in Topeka. The announcement said an option has been taken on property to be converted into offices for the city and state councils of churches and other religious bodies.

Jamaica Rebuilds

Damage from the hurricane which hit Jamaica last August has been partially alleviated, a late report from the Jamaica Christian Council indicates. Working in cooperation with the National Council's Department of Church World Service, the Jamaica Council distributed clothing and other essential supplies to representatives of local denominations, as well as to homes for orphans, for boys and for older women.

Church Women Welcome DP's

Councils of church women in the New York metropolitan area met 199 ships to welcome displaced persons to the U. S. during 1951, and gave toys, milk and crackers to 11,498 children who were waiting for their parents to be cleared by U. S. Customs. The church women have sent a special appeal to New York churches asking for help with the project.

Churches Oppose UMT

In a message sent to New Jersey senators and congressmen, the Greater Paterson (N. J.) Council of Churches declared that adoption of the proposed Universal Military Training program would serve notice on the world that the U. S. had abandoned a pattern of peace and goodwill. The message charged that the "essential purpose" of the plan is not military training, but "the destruction of the spirit of democracy and Christianity in America." A copy of the document also was forwarded to Representative Carl Vinson, Chairman of the House Armed Services Committee.

Adopts Far-Reaching Program

The Tulsa (Okla.) Council of Churches undertook sponsorship of the National Christian Teaching Mission in Tulsa during a week in January, and by means of a city-wide, inter-faith census placed every person in the community on the "responsibility list" of some church. Then, with the aid of guest leaders, participating churches discussed how best to meet the spiritual needs of those who had become their "responsibility." In addition to this self-survey, the churches engaged in a fellowship cultivation program to interest the new people in attending and becoming members of the church.

Peoria Notes Achievements

A leaflet summarizing the work of the Peoria (Ill.) Council of Churches during its 12-year history was distributed to 20,000 Peoria church-goers to mark Council of Churches Sunday in January. The Council's slogan, "United in Service," has been expressed by projects such as a demonstration school for training teachers, city-wide evangelistic crusades, worship seminars, an interfaith religious census, an annual high school religious emphasis conference and many other activities.

Their Daily Work Challenges Christians

"Recent government investigations have highlighted the urgent need for Christian ethics in business and professional life," a National Council official declared recently.

Rev. Cameron P. Hall, director of the Council's Department of the Church and Economic Life, went on to say, "The well-being of any nation depends in large part upon the character and measure of responsibility which its citizens bring to their work."

Mr. Hall, speaking in connection with Church and Economic Life Week, January 20 to 26, noted that during the week Christian laymen throughout the nation cooperated with their local churches in considering how best to apply the teachings of Christianity to everyday business and professional life.

The observance, now in its fourth year, is sponsored by the National Council's Department of the Church and Economic Life.

A booklet, "The Christian at His Daily Work," by Mr. Hall, recommended for study in local churches, notes that "the areas in daily work that require decisions of ethical importance are limitless."

The booklet says the Christian must "steadily and earnestly seek to live his faith in relation to the practical, concrete and challenging situations in his daily work."

Special leaflets were sent to denominational headquarters to encourage sermons, church group discussions, councils of churches' special meetings and Christian social relations sessions dealing with the problem of Christian ethics in economic life.

UCYM Leader at Buenos Aires

Mr. Jameson Jones, of the United Christian Youth Movement, youth group of the National Council, was one of three North American delegates to the congress of Latin American Protestant Youth in Buenos Aires in December. Mr. Jones, of Lexington, Ky., is director of the UCYM Christian Youth Conference of North America to be held next August. Other North American delegates to the Buenos Aires meeting were Rev. William Keys, New York City, for the World Council of Churches, and Miss Wilmina Rowland, New York City, for the World Council of Christian Education.

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Man, Nature and God

A Review of Four Books—By F. Ernest Johnson

The Moral Life and the Ethical Life

By Eliseo Vivas, University of Chicago Press, Chicago, $6.00.

Four Philosophies and Their Practice in Education and Religion

By J. Donald Butler, Harper & Brothers, New York, $4.00.

Religious Values in Education

By Ward Madden, Harper & Brothers, New York, $3.00.

Ethics as a Religion

By David Saville Muzzey, Simon & Schuster, New York, $2.75.

These four titles are here grouped for review because they all deal with one of the most basic issues in current religious and philosophical thought. Broadly speaking, two of them defend one view, and two the opposing one. Briefly put, the question is whether religious and ethical experience can be fully defined and characterized in naturalistic terms, or whether it has another dimension requiring a supernatural or super-historical frame of reference.

The matter is not so easily disposed of as might at first be supposed. For one of the major intellectual battles of our time is in the realm of values and is being fought over precisely this issue. There are large numbers of scholars in every field of intellectual endeavor—many of them in our churches—who insist that the universe is all of one piece, that the "supernatural" is, in Henry Drummond's words, merely "natural law in the spiritual world." They hold an evolutionary, developmental view of life and reject all miraculous intervention in the natural course of things. Literature reflecting these ideas is not wanting in religious bookstores nor on the living-room tables of people who go to church. It may well be asked whether we who endeavor to interpret and defend religion are not too often either unaware of the intellectual climate in which our youth are growing up, or lacking in courage to face it.

Professor Vivas, author of our first volume, teaches philosophy at Ohio State University. His book is a learned treatise that warrants careful study. We can notice only what, in the present context, is the main contention. Even the elaborate distinction between the "moral" and the "ethical," which some readers may think the most significant feature of the book, must be passed over here. We are concerned with the author's "animadversions" upon naturalism in its various forms and his insistence on the objective reality of moral values. He rejects all attempts to identify values with human "interests" or purely arbitrary judgments, or to make values out of the stuff of "intelligence," as he accuses instrumentalists of doing.

The heart of moral obligation lies in this, that man "has two duties from which all his other duties derive, the duty to know God, and the duty to make the effort to realize himself as a person." The person is of supreme intrinsic worth. But this is an "absolute," and its ultimate ground is religious. In a striking passage the author says; "A Christian can be a soldier, but a Christian soldier carries his weapons with a heavy heart. His heart is not heavy because he takes 'life' to be sacred. There is nothing sacred about protoplasmic activity. It is heavy because he knows that the person of the other is sacred. And this is quite a different thing."

Dr. JOHNSON

Professor Butler of Princeton Theological Seminary has selected for comparative appraisal naturalism, idealism, realism, and pragmatism. His book is perhaps as significant for its disclosure of the common elements in these rival systems as for his endorsement of idealism and his temperate but forceful criticisms of naturalism and pragmatism. But surely Dr. Butler scores when he admonishes naturalistic writers who use theological terms with obviously shallow content. "It would seem wiser and more honest," he writes, "for those naturalists who speak of God as that process in Nature which makes possible the realization of values, to use some other word to denote the value-realizing potentiality of Nature."

It is interesting to note that the word supernatural, which has an essential place in Dr. Butler's thinking, does not occur in the index of Dr. Vivas's book.

Turning now to the third of our four volumes we find a frank advocacy of a naturalistic theory of religious and moral education. Professor Madden is a member of the faculty of Brooklyn College. It will be sufficient for many readers of this journal to note Henry Nelson Wiemen's hearty endorsement of it. It might even be said that Dr. Madden has here undertaken to apply Wieman's philosophy to general education. He does not seem to realize the convulsion that would rock the public schools if they should adopt an avowedly anti-supernaturalistic philosophy. This does not, of course, prove his position wrong, since the same thing would happen if a fundamentalist theology were adopted.

What Dr. Madden presents as "religion" is a generally acceptable quality of living. "It is an orchestration of many modes which, taken together as integrated parts of a whole, constitute the religious way of living as contrasted to unspirited or dispirited ways of conducting ordinary affairs." Elsewhere he says, "The ultimate object of religious devotion is the creative social act." The entire book is a thoughtful, consistent elaboration of that theme. All this is non-controversial *in content*. It becomes highly controversial when presented as the substance of religion.

Yet to multitudes of thoughtful church people *Religious Values in Education* will almost certainly appeal as having an authentic ring.

Dr. David S. Muzzey may be appropriately referred to as the Grand Old Man of the Ethical Culture Movement. He is perhaps the last living interpreter of the philosophy of Felix Adler. Those who are familiar with his writings already know the essential argument of this little book.

The moral imperative stressed by the Ethical Culture Movement is this: "Act so as to elicit the best in others, and thereby in thyself." In his elaboration of this precept Dr. Muzzey shows again and again his impatience with conventional religion and his aversion to its dogmas. He declares: "there are at bottom only two kinds of religion: one which accepts a supernatural revelation and the other which finds in man himself the capacity for autonomous spiritual development." Elsewhere he says: "We do not hold with Matthew Arnold that it is 'a power not ourselves that makes for righteousness,' but rather that no righteousness can exist except by the power within ourselves."

Yet our author also records his conviction that "faith in the supreme ethical nature of reality" is essential for "the conviction of the ethical imperative in our individual lives." And again, a "first postulate of ethical religion" is declared to be the existence of "a moral law in the universe." Cosmic sanctions have returned!

All of which documents, I think, my initial comments about the ambiguities that characterize contemporary religious thought.

F. Ernest Johnson is director of research and survey for the National Council and editor of Information Service.

Outlook

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PACIFIC SCHOOL
OF RELIGION

A Prayer for the Refugees

ALMIGHTY God, whose blessed Son had no place on earth to lay His head, we thank Thee with all our earts that, having kept us from the tribulations which any of Thy children suffer, Thou hast permitted us o dwell peacefully in the land that we love.

Open our hearts to the sorrows of the refugees, who, hrough the cruelty of men and for the sake of that hich they believed, have suffered the loss of those ood things which we enjoy, and now live as aliens nd outcasts, having nothing that they can call their wn.

Help us to remember that it is not for our merits, ut only of Thy grace that we have been preserved.

Inspire our nations to take courageous and generous ction for the sake of the refugees.

And make Thy Church a place in which the homeess find a home, the hopeless recover hope and the ounds of men are healed, through the love of Thy nly Son. our Savior, Jesus Christ. Amen.

(*This prayer was prepared by Dr. G. K. A. Bell, Anglican Bishop of Chichester and Chairman of the Central Committee of the World Council of Churches, in consultation with the United Nations High Commissioner for Refugees and other World Council leaders.*)

New World Calling

AN OBSERVER at the Toronto Assembly of the Division of Foreign Missions, held January 3-6, had difficulty in maintaining detachment. What was it that readily and almost invincibly drew one into the heart of the meeting and made him feel like a real participant?

Was it the prophetic voices of a half-dozen young men in their thirties who held the center of the stage? Was it the growing conviction that missionaries in all corners of the world under God had built better than they knew? Was it the spirit of God moving in that group of 400 delegates from 75 foreign mission boards who listened, meditated and worshipped together? Was it the quiet, determined manner in which the missionaries and national Christian leaders presented facts and evidenced their faith in God's purpose for the world? Was it the realism of the whole meeting, revealing both the friendly and the hostile forces confronting the World Christian Mission?

The World Christian Mission today is facing a new world—a different world—a world in revolution—a world rapidly changing. This is the great FACT which every Christian everywhere is under obligation to face. A new world is calling. The battle-line between good and evil surges forward here, is pressed back there, is spread too thin for constructive effort in one area, is weakened by division and concentration in another, finding astonishing help from new techniques of communication everywhere but all the while there is the consciousness of a new world calling for new ideas, new methods, new strategy, a reborn CHURCH.

It was interesting to see what the press picked up from this unspectacular but significant Assembly. "Seen in the perspective of the centuries, the Chinese situation today as regards the Christian movement is not catastrophe but construction." Can that be so? Toronto said "Yes."

"Unless the Church can offer a solution to the race issue across the world, including America, the Church may eventually become irrelevant to life." Can a Christian be as realistic as that? Toronto said "Yes."

"Communism has beaten the Church at its own game of evangelizing the world, not primarily by military might but by a keener awareness of the human situation." Does that point to a new strategy? Toronto said "Yes."

"A witness to truth that has no relevance to poverty, disease, ignorance, greed and disorder is no more a Christian witness than a Christ who scorned the poor and ignored the sick, yet there are deeper ills than these." Does this mean that the Church should lead, not follow, in practical service to people in under developed areas? Toronto said "Yes."

Will there be genuine religious freedom in every country where the provisions of the universal Declaration of Human Rights are observed? Toronto said "Yes," adding a resolution protesting against the violation of the Declaration by recent events in Colombia, South America.

"By its bungling in a critical situation, America has alienated the goodwill and confidence of the people of the Near East, now more than ever in need of the support and goodwill of the West." Can Christian churches repair this situation and help nations to rise to new levels of international goodwill? Toronto said "Yes, we can if we will."

The great avenue along which those determined Christian folk at Toronto travelled was the highway of Christian faith, hope and love, based upon the ballast of unfailing confidence that the future of our world belongs to Christ and that in God's good time, if we are faithful, every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

The Ambassadorship Is the Issue

GENERAL MARK W. CLARK is to be commended for good judgment in withdrawing his name from consideration as ambassador to the State of Vatican City. President Truman would have shown good judgment likewise if, when he reported General Clark's decision, he had announced that he would not submit another nomination.

Unfortunately, the President, disregarding the ob-

vious and overwhelming protest from the country, said that he would submit another name at a later time. This means that the opposition cannot be relaxed, lest the President and Congress conclude that concern over the maintenance of the American principle of separation of church and state is irresolute and short-lived.

We hope that both the President and General Clark will understand that the basic objection has not been personal. The issue rests on principle. This should also be clear to any man to whom the President might offer the appointment. The opposition would persist even if the nominee were the most unassailable man in the country.

It would make no difference in basic principle if the President should nominate a civilian instead of a military man. It would mean only that no special legislation would be required, as in the case of a general, to make him legally eligible for service.

We hope that President Truman will not submit another nomination. If he should submit another name, people will make it clear to their senators that their objection is to sending *any* ambassador to the Vatican. Furthermore, it will be seen that the opposition, rather than having been spent in its first expression, will be persistent and cumulative.

The Affairs of Government

"Low moral standards in the conduct of public affairs are a symptom of low standards in the country generally." So said a subcommittee of the Senate after thoroughly studying ethical standards in the Government.

Thus, as Congress re-convenes, one is reminded again that Washington is a good reflector of the ideas and standards of the people of this great and diverse nation. And the people in the churches are a large portion of the reflector. When they are indifferent, or confused, Washington soon knows that they are. When they are alert and informed and concerned, and willing to express themselves, Washington learns about that too.

In the early days of this session of Congress, one heard from reliable sources that many members of Congress hoped, looking ahead to November, that they would not have to vote on a number of important issues, because the large pressure groups are divided, or the members do not know the relative strength of the contending groups.

In this realistic, and somber, situation the Christian person must try to express himself this winter and spring. The situation implies sweat, toil, and tears.

It will be very easy for Congressmen just to say that ethical standards among the bureaucrats are low, but not to recognize that some of the most crucial moral problems arise as a member of Congress, facing re-election, considers how he is going to get the money needed for an expensive campaign. Where will he get the money, and what "price" will he pay for the money he gets? (Some church officials also face dilemmas that break the hearts of men, and they have no right to point the finger of scorn at bureaucrats or members of Congress.)

We do have common business, we are our brothers' keepers, and Christian people as citizens must aid in the ordering of affairs of Government, if good solutions are to be found. Congressmen must do something about the standards of appointed officials as well as something about their own conduct.

We choose to highlight only a few portions of the business before Congress, restricting ourselves to mention only certain matters on which representatives of the churches have spoken during recent years. Plans are made, as this is written, for hearings on the conditions of the migrant agricultural workers, who are reported to be in the lowest fringe as far as standards of living are concerned.

The Senate will be asked to ratify the treaty with Japan. Congress will have to vote on the plan for universal military training which was ordered by the previous session. President Truman has stated he will submit to the Senate another name in place of that of General Clark to be ambassador plenipotentiary to the State of Vatican City.

Congress will vote again on appropriations for Point Four, for the Food and Agriculture Organization and all agencies of the United Nations. It may, if there should be time, be asked to reconsider our whole immigration policy, including our obligation toward the host of expellees in Western Germany.

Decisions are made day by day in Congress that affect the lives of all of us. And only those citizens who are willing to search, work, and pray will be really related to the process.

The Churches Are Heard

Giving emphasis to the fact that governments today are grateful for expressions of concern of the Church for Christian principles, we quote from a letter received from Paris by the National Council's president from Mr. Porter McKeever on behalf of Ambassador Warren Austin:

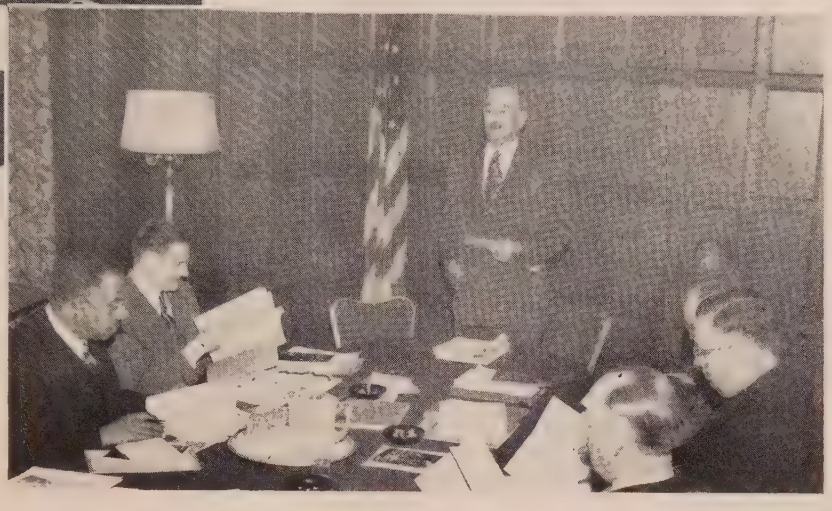
"I know that I speak for all the Delegates when I say how encouraging it was for them to receive this expression of the National Council's support for the disarmament proposals and other aspects of United States policy in the current session of the General Assembly. I assure you that the Delegation shares your concern with the tragic problem of refugees and that we will give serious consideration to your specific proposals contained in the Report from Beirut. . . .

"We look forward to hearing further from you and your associates as the work of the Assembly progresses."

Decision on Headquarters in Spring?

(Above):

Chairman Edwin T. Dahlberg (right) and Secretary Earl Frederick Adams of Headquarters Location Committee.



(Left):

Headquarters Committee in Session — Dr. Charles M. Coulter presenting the case for Chicago as headquarters for National Council of Churches. The committee met on January 18 at the Hotel Statler in Detroit.

THE 25-member committee charged with recommending a location for the permanent home of the year-old National Council of Churches may reach a decision this spring.

The prospect that the Headquarters Location Committee may conclude its detailed study in time to present its recommendations to the spring meeting of the General Board in Chicago developed at the conclusion of an all-day session in Detroit, January 18.

The committee, under the chairmanship of Dr. Edwin T. Dahlberg of St. Louis—successor to Harold E. Stassen who resigned as he entered the presidential race—heard spokesmen from Chicago, Cincinnati, Cleveland, Columbus and Pittsburgh press their claims. The committee also received from a sixth city, New York, letters of invitation and others offering cooperation from various groups.

In executive session the committee considered its future moves. It authorized Dr. Dahlberg to appoint an interim committee of not more than five members, including himself, and gave it a four-fold job. The committee will:

1. Determine the time and place for the next meeting, probably in April.

2. Direct further studies or research that in its judgment should be undertaken.

Ascertain whether any of the 29 constituent communions contemplates action to move its headquarters that should be taken into consideration by the National Council of Churches.

4. Bring to the full committee a recommendation on permanent location and possibly also an alternate plan.

In clarifying the action, Dr. Earl Frederick Adams, an administrative secretary of the National Council, explained that the interim committee was free not only to recommend a site as a permanent location but also to recommend leasing of a short-term headquarters. At present the business of the National Council is carried on in offices in six buildings in New York and its Division of Christian Education is in Chicago.

Dr. Adams said that a choice for the permanent headquarters probably will be made from among the six cities but the committee is free, if it desires, to consider other communities. In this connection, he disclosed that Indianapolis, through its Council of Churches, had asked reconsideration on the grounds that the committee had acted on inadequate information in eliminating the Indiana city from further consideration. Indianapolis was one of the 12 cities that extended an invitation to the National Council.

With 14 members present, including Dr. Vere V. Loper of California, the committee started its third session in Detroit's Hotel Statler by receiving 150 pages of research data on the six cities, prepared by Council staff members under the supervision of Dr. William J. Villaume, executive secretary of the Department of the Urban Church.

Entitled "Reconnaissance Report on Six Cities," the voluminous document gave in detail the facilities of each in the light of criteria relevant to headquarters location established previously by the committee.

The report also included a box score to afford the committee opportunity to compare the six cities on a basis of the ten criteria. It showed New York City standing in the most favorable position, with Cleveland and Pittsburgh about even for second and third. Chicago was not far behind and Cincinnati and Columbus fifth and sixth respectively.

Most of the session was devoted to hearing spokesmen from five cities. Those heard were as follows:

CHICAGO—Dr. Charles M. Coulter and Rev. J. L. Roberts, Church Federation of Greater Chicago; CINCINNATI—Rev. Frank T. Rhoad, Jr.; Jesse D. Locker, city councilman, and William K. Robinson, Council of Churches of Greater Cincinnati; CLEVELAND—Rev. Raymond L. Spoerri and Curtis Lee Smith, Cleveland Church Federation; COLUMBUS—Dr. B. F. Lamb, Trent Sickles and Rev. Harold F. Carr, Ohio Council of Churches; PITTSBURGH—Dr. O. M. Walton, Council of Churches of Christ of Allegheny County.

Fresno Coordinating Council

In Fresno, Calif., the Council of Churches and the local unit of the National Association of Evangelicals have formed a coordinating council.

The secretary of the new group is Rev. John B. Cavitt, secretary of the church council, and the president of the N.A.E. unit is publicity director.

The combined group now sponsors Mr. Cavitt as chaplain at the county hospital. They plan to work closely with the city commission and to join in making arrangements for religious activities among migrant workers and city-wide religious services on Reformation Day, Thanksgiving and Christmas.

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The Conscience of the People

"IF WE are to think of America in Lincoln's great phrase as 'this nation under God,' the churches must always strive to express the conscience of the people and to be alert to all that affects the moral and social well-being of the nation."

The words are those of the general secretary of the National Council of the Churches of Christ in the U.S.A. at a luncheon introducing the new general director of the National Council's Washington Office—Dr. Earl Frederick Adams—to church and government leaders in the nation's capital.

The National Council's chief administrative official, Dr. Samuel McCrea Cavert, emphasized that the Washington Office is an integral part of the National Council—not a regional office, a lobby or a legislative bureau. Its central purpose is to strengthen the position of the National Council's 29 churches in their relations with government. It is an effort to maintain contacts of "mutual helpfulness between the Council's program and governmental agencies i all matters related to the moral and social welfare of the American people."

The Washington Office is strategically located in a sturdy, architecturally beautiful old mansion on Maryland Avenue, across from the United States Supreme Court and not far from the White House. It occupies quarters on the second floor of the new home of the General Commission on Chaplains. For many years the house was the Washington residence of the late Senator from California, Hiram Johnson.

In assuming responsibility for the Washington Office Dr. Adams continues as an administrative secretary of the National Council, with offices in New York as well as Washington. This will assure close liaison between the Washington Office and the general administration of the Council. Miss Nadine Blair is the assistant director.

The luncheon welcoming the new general director was given by the Washington Federation of Churches and was attended by most of the Council's Washington Office Committee as well as some ranking figures from the three branches of the U. S. government and prominent Christian leaders of Washington. Dr. Clarence W. Cranford, president of the federation and pastor of Calvary Baptist Church, presided.

In acknowledging the welcome extended to him, Dr. Adams described the Washington Office as "a symbol of the cooperative effort of the churches to achieve higher standards of righteousness, justice and morality and to preserve our spiritual heritage.

"America needs to return to the high standards of honesty symbolized by the thousands of churches across the country. At a time when the nation is shocked by a rising tide of scandal in government there is every reason for the churches to maintain an office in Washington as a reminder that moral foundations for responsible citizenship must be maintained.

"The churches are set for the defense of faith in God, the relevance of the teachings of Jesus Christ and the primary importance of preserving those practices and virtues which contribute to the well-being of mankind. To this end, the Washington Office seeks to serve the churches as they voluntarily cooperate with government or as they give expression to their convictions in regard to the acts of government."

Migrants' Story Spreads

The influence of one good story is often like a snowball—it grows and grows!

Back in September, Louisa Shotwell, associate secretary of the Division of Home Missions, did a story on Hoopeston, Ill., where there are large numbers of Texas-Mexican migrants working for the canneries. The *Christian Science Monitor* ran the story and that might have been the end of the matter—but it wasn't.

In December, the story was repeated in *The Education Digest,* publication of the University of Michigan; in *Illinois Education,* and in the *National Grange Magazine,* which reaches a large farm constituency.

The David C. Cook Monthlies have requested permission to carry the story—also *The Methodist Woman* and Friendship Press.

Permission to distribute reprints has been requested by the Department of Labor, the National Child Labor Committee, the National Consumers' League and the National Congress of Parents and Teachers.

Welthy Honsinger Fisher, author and former missionary to China and YWCA worker, writes:

"To learn about Hoopeston is a thrill. How slowly progress comes! But the long road begins, as the Chinese proverb says, with one step. This step has been taken by Hoopeston, and women with imagination."

Reprints of "Town in Illinois Educates Migrant Workers—and Itself," are available free of charge, from the office of the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Trust God —

(*Continued from page 9*)

. U. Chancellor Franklin D. Murphy welcomes S.V.M. conference co-chairmen David oh, of Lancaster, Pa., and Barbara Grant, of Vancouver, B.C.

But how is faith to be put into action, nd what is "the right thing?" The dele- tes got a series of practical suggestions.

From Rev. Tracey Jones, S.V.M. con- rence secretary, and a second-generation hina missionary: "the Church must be ble to meet the racial issues of our time it is not to lose out in Asia and else- ere."

The people of former colonial coun- ies, he said, have an old resentment ainst their one-time rulers, and "a w pride in their own race and cul- re."

"There is no point in going to Africa escape the racial problem at home," added.

"If the Christian community cannot nscend racial barriers, if we cannot -'We are one,' then we are irrelevant our time."

From Dr. Frank Laubach, pioneer issionary educator whose literacy meth- l has helped an estimated 60,000,000 of the world's people learn to read, came another answer:

We must help the desperate nine-tenths of the non-Christian world out of their hunger and misery before we can preach to them. They want to rise to our level."

He urged a need for literacy teachers, journalists to supply easy reading material for the newly literate, and experts in agriculture, medicine, sanitation, and other skills, who would be "soldiers of Christian service and "friend-makers in a world which is being taught to hate us."

And, from Dr. John S. Badeau, president of the American University in Cairo, Egypt, came a third answer: "million-dollar brains on missionary salaries."

Dr. Badeau's prescription for the missionary enterprise specified ingenuity, to find new ways of relating the Christian mission to situations in a changing world; missionary scholarship, with mastery of the language and understanding of the spiritual heritage of the people the mission serves; and the highest degree of professional and technical competence.

"We need million-dollar brains on missionary salaries," he said, "to serve to the glory of God with the highest intellectual and technical skills of the modern world."

The Church's mission exists at home as well as abroad, the students were reminded by Dr. Truman B. Douglass, executive vice-president of the Congregational Christian Board of Home Missions, and it exists as near as their own campuses.

One of the highlights of the conference was a ceremony honoring Dr. John R. Mott, founder of the 65-year-old student movement and himself a reminder of the generations of college students who have gone out as volunteers.

White-haired but still erect, Dr. Mott, Nobel peace prize winner and leader in establishing many of today's world Christian organizations, received a scroll expressing "deep gratitude for the outstanding leadership" he has given Christian students around the world.

Dr. Mott, who has an unbroken record of attending every S.V.M. Quadrennial since the first one, in 1891, received the scroll from the Canadian and U. S. student co-chairmen of the conference, Miss Barbara Grant, 20, of Vancouver, B. C., and Mr. David Hoh, 22, of Lancaster, Pa. Both are preparing for mission work, Miss Grant at the United Church Training School in Toronto, Mr. Hoh at the Lutheran Theological Seminary at Mt. Airy, near Philadelphia.

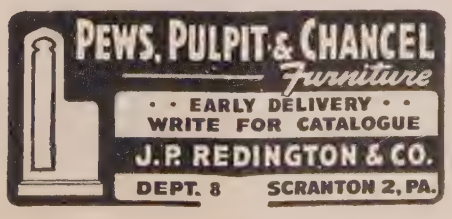
On the platform with Dr. Mott were other men influenced by the movement who have continued to serve it—honorary S.V.M. chairmen Kenneth Scott Latourette, of Yale University's department of religion; John A. Mackay of Princeton Seminary; and S.V.M. chairman E. Fay Campbell, secretary of the division of higher education of the Presbyterian, U.S.A., board of Christian education. Dr. Campbell presided.

Dr. Latourette, president of the American Baptist Convention and a leading church historian, told the delegates how the movement began at a meeting of 251 college students, including Dr. Mott, at a meeting at Mount Hermon, Mass., in 1886.

Since then, he reminded his hearers, more than 20,000 volunteers have gone out to "every continent and most of the islands," founded schools, pioneered in medicine and agriculture, translated the Bible "into more than a thousand tongues," proclaimed the gospel, organized churches and trained church leaders.

These volunteers, he said, led in the early stages of the ecumenical movement which "in our time of rising and embittered nationalism is drawing together Christians around the world."

"This is history," he concluded. "What of the future? The spirit of God is there. The future rests with you."



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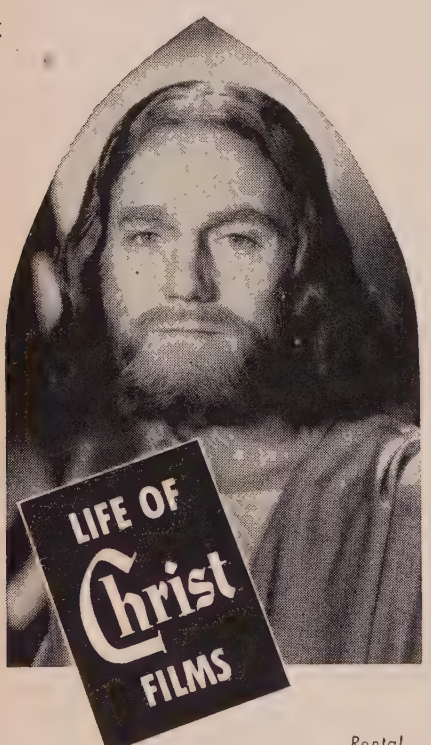

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We Are One

(*Continued from page 6*)

Church?" does not consist "in any long list of Christianity's contributions to civilization."

"The Church belongs to God, not to man, and it is not intended to become a tool of any social order—imperialist, or capitalist, or communist," Dr. Moffett said.

This same note, namely that the Church should be the Church, was sounded later in the Assembly by Dr. Walter W. Van Kirk, who, in dealing with the practical issue of church and state relations in connection with technical assistance programs, said:

"It is so easy for Christians to support government and United Nations projects for economic development. It is so difficult for these same Christians to understand that theirs is a task of world reconstruction on the spiritual level."

The need for the Church to meet the communist challenge in its distinctive way was underlined at the Assembly by Dr. Forman, who reported on a "Study Fellowship on Communism" which he conducted last year for Presbyterian missionaries. His work was so successful that he has been asked to organize similar seminars for missionaries of other denominations for the Division of Foreign Missions.

According to Dr. Forman, the modern missionary can effectively use "the cell technique" to combat communism in various countries.

In this connection, he pointed out that communism had demonstrated that many persons are searching for identification with a "fellowship group" to counteract the "individualism" of society.

He suggested that Christian "cell groups" bound together by prayer, discussion and common aims might provide the answer to this longing, without, as in the case of communist organizations, negating the individual.

The fellowship groups, he felt, offered the stimulus to such "cell groups" being formed when missionaries went abroad.

Mr. Shaull, who next year will go to Chile under the auspices of the Presbyterian Church U.S.A., in his main address on communism and Christianity, emphasized that in addition to fellowship groups, the Church should concentrate on the development of strong national leadership.

Speaking of communism, he said that the principal problem was not in "knowing what to do."

"We have known for many years what to do and have not done it," he said. "Our failure has been a failure of the will."

The other of the younger five, Dr. Schomer, reported on the status of Protestantism in Spain, a country which he described as constituting "a very special moral problem" for Christians everywhere.

Dr. Schomer, who was for two years a Sheldon Fellow in Europe, said that "no amount of confession that every land presents anguishing moral problems will lessen the peculiarity of the Spanish problem. It is the only country in Europe where the Roman Catholic Church still governs as a medieval absolutism."

The worldwide tensions which persist between Protestants and Roman Catholics, despite the growth of inter-faith cooperation, were highlighted also in two Assembly actions; one opposing the appointment of an American Ambassador to the Vatican, the other calling for U. S. State Department action in Colombia, where there has been a mounting series of incidents involving the destruction of Protestant churches, and attacks on Protestant clergy and congregations. (The text of the resolution on Colombia appears in a box on page 6.)

On the Vatican issue, the Assembly's resolution maintained that such an appointment would generally have "an adverse effect" on mission work in many countries, especially those of Latin America.

The latest incident in Colombia, which prompted the Assembly's resolution, occurred in Bogota, the capital, on December 22 and 23, when, according to the resolution, "a mob led by a Roman Catholic priest" wrecked a newly constructed Baptist church while it was being dedicated. The Assembly authorized the appointment of a committee of three to present the resolution to the U. S. State Department, which will be asked to take the matter up with the Colombian government and with the United Nations.

After three days of discussion of missionary strategy the conference ended on Sunday on a high spiritual note. In one of Toronto's great churches, the Metropolitan United, a public service of worship was attended by both conference delegates and members of Toronto churches. It was arranged by the Canadian Overseas Missions Council. Rev. Charles W. Ranson, general secretary of the International Missionary Council, was the preacher. Christian nationals from several countries also took part in the service and the choir of the Metropolitan Church furnished music.

Give your friends a year's subscription to the *National Council* OUTLOOK.

Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

Broadcasting and Film Commission, Religious Radio Workshop, Waco, Tex., February 4-8

Broadcasting and Film Commission, Executive Committee, New York, N. Y., February 5

Division of Christian Education, Annual Meetings, Columbus, O., February 10-16

Broadcasting and Film Commission, Religious Radio Workshop, Ada, O., February 11-12

Department of the Church and Economic Life, Seminar for Church Leaders, Chicago, Ill., February 18, 19

Church World Service, Board of Managers, New York, N. Y., February 20

Division of Christian Life and Work, North American Lay Conference on the Christian and His Daily Work, Buffalo, N. Y., February 21-24

Broadcasting and Film Commission, Board of Managers, New York, N. Y., March 4, 5

Division of Foreign Missions, Executive Board, New York, N. Y., March 6, 7

Department of Racial and Cultural Relations, New York, N. Y., March 13

Department of Field Administration, Board of Managers, New York, N. Y., March 19, 20

Division of Foreign Missions, Research Committee, New York, N. Y., March 27

Joint Commission on Missionary Education, New York, N. Y., March 28-April 3

General Board, New York, N. Y., March 21

Department of Research and Survey, General Committee, New York, N. Y., March 31

Commission on Emergency Services, Washington, D. C., April 1

Church Conference of Social Work, Department of Social Welfare, Chicago, Ill., May 27-29

National Fellowship of Indian Workers, Green Lake Wis., June 30, July 5

Other Meetings

World Council of Churches, Executive Committee, London, England, February 4-8

World Presbyterian Alliance, Western Section, Buck Hill Falls, Pa., February 18-21

World Council of Churches, Conference of USA Member Churches, Buck Hill Falls, Pa., March 17, 18

Associated Church Press, Washington, D. C., April 16-18

UCYM Work Camp

(Continued from page 7)

"Church Worker Going to Detroit." By hitchhiking and by staying in private homes, they kept expenses at a low level.

UCYM's Youth Week was climaxed by community worship services on Sunday, Feb. 3, when approximately one million young people dedicated their time and their dollars to Christian citizenship.

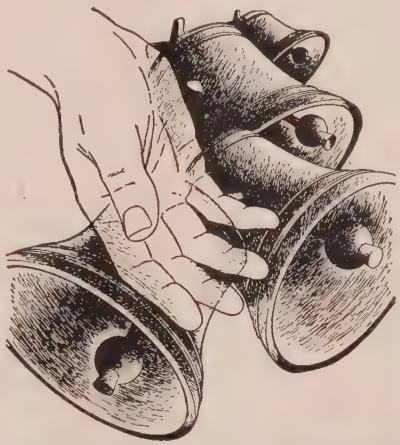
The United Christian Youth Movement, an affiliate of the National Council, represents 38 denominations, cooperative youth work in 48 states, Alaska, Hawaii and Puerto Rico, and national youth organizations such as Boy and Girl Scouts, Campfire Girls, YMCA and YWCA.

"Courtesy Is Contagious"

A campaign to promote "Christian conduct on the highways" is being sponsored by the Pennsylvania Council of Churches, in cooperation with the government committee on highway safety.

Billboards bearing the insignia of the council remind motorists: "courtesy is contagious—let's start an epidemic." Space is donated by the Association of Outdoor Advertising.

Literature on safe driving is also sent by the council to local and community interdenominational organizations.



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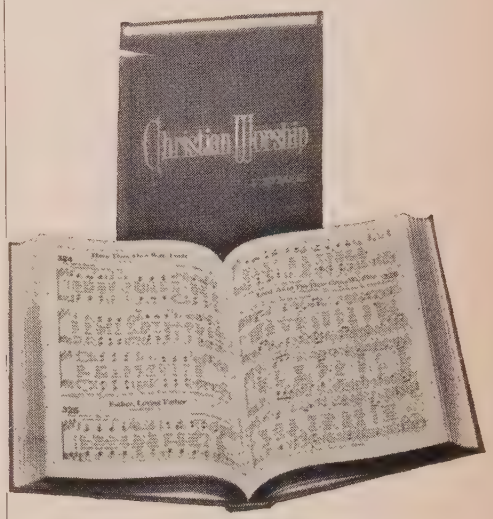

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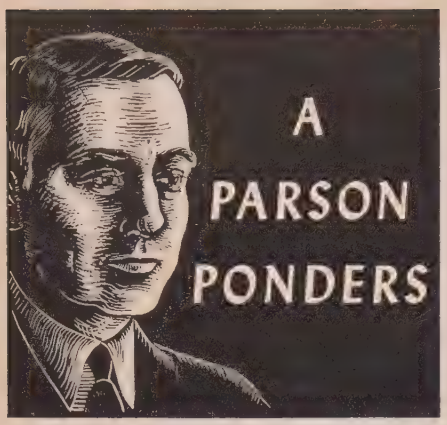

Speaking of inflation (and who isn't?) the question of insurance naturally enters into the conversation. Clergymen, in particular, feel the pinch of rising costs and falling dollar values. "What shall we do about it?" they anxiously inquire.

One thing needs to be said, first, last, and repeatedly: We don't know all the answers. Those who know least about the future talk most about it. Conversely those who know most maintain an eloquent silence. In these uncertain days prophetic voices can be easily raised and speedily discredited.

And yet some facts need to be proclaimed from the housetops. One rather neglected truth should be repeated over and over. The recent rates for the Presbyterian Ministers' Fund went into effect on January 1, 1948. Some were raised at that time; some were lowered. But in the five year period *there has been no increase in costs.* Costs have been soaring for almost everything but protection is priced at the old figure. It would seem to still be a wonderful bargain.

If there ever was a time when patriotism dictated thrift, this is the hour. For most clergymen insurance is the best form of planning for the future. The intelligent clergy can take care of protection needs and retirement income through a Fund policy, and there is no more excellent way than an Ordinary Life contract with dividends accumulating.

When it comes to wondering about the stability of institutions in such turbulent days as these in which we are now living what better way in which to restore confidence than to remember that the Presbyterian Ministers' Fund has been doing business for 235 years.

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BROOKLYN REMEMBERS

Contrary to the general impression, it seems that one may have a host of friends even in a big city.

Dr. J. Henry Carpenter, executive secretary of the Brooklyn Division of the Protestant Council of New York, is a case in point. On January 7, 500 people from all walks of life attended a reception in honor of his 25 years' connection with the Protestant Council and its predecessors.

A gift of money toward expenses of a trip to Japan in the spring, as guest of the National Christian Council of that country, was presented to Dr. Carpenter by his friends.

Among those who sent letters or telegrams were Governor Thomas E. Dewey; John Cashmore, president of the Borough of Brooklyn; William Jansen, superintendent of schools, and Toyohiko Kagawa, Japanese Christian leader.

In commenting on the occasion, the *Brooklyn Eagle* said:

"Dr. Carpenter is a remarkable person. Although his duties with the council would test the endurance of much younger men, he is not only able to discharge them most capably and thoroughly but also to find time for other important interests.

"Dr. Carpenter deserves the honors that are being heaped upon him, both because of his dynamic leadership of the Protestant Council in Brooklyn and also because of his deep interest in the pressing problems of the whole Brooklyn community, regardless of sectarian labels. This is in the best tradition of true religion and good Americanism."

Indian Workers

Several hundred church workers among Indians will attend the Triennial Conference of the National Fellowship of Indian Workers at Green Lake, Wis., June 30-July 5.

In commenting on the forthcoming conference, Dr. I. George Nace, executive secretary of the National Council's Division of Home Missions, said that the challenge of the Home Missions Congress of 1950 for a "strenuous program of advance and expansion" could only be made a reality in the community —where the missionary lives and works. Green Lake should help us to see and understand our part in this great endeavor of united action for Christ and His Kingdom."

Miss Alice Maloney, chairman of the Committee on Indian Work, said that the conference will attract those who "want to find out what others are doing with perennial problems" such as training lay leaders, evangelizing the unreached, and making music an effective part of worship.

Among the 211, representing 30 denominations and welfare agencies and coming from 23 states, Canada, Mexico and Panama, who attended the 1949 conference, there were 80 native workers, representing 25 tribes. The president is Rev. F. Philip Frazier, a member of the Sioux tribe and a missionary under the Society of Friends at Hominy, Okla.

The National Fellowship was organized in 1935 at a rural leadership summer school at Madison, Wis.

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For the 26th consecutive year a group of 14 distinguished British clergymen will preach in the U. S. under the exchange program sponsored by the National Council of Churches, it was announced by Dr. Robbins W. Barstow, executive director of the Department of Ecumenical Relations. For the first time, these visits will begin before the summer months with four arrivals in February, Dr. Barstow said.

A similar group of U. S. clergy leave later this year to take up duties in the British Isles under the sponsorship of the British Council of Churches.

Among the British groups the Venerable Oswin Harvard Gibbs-Smith, Archdeacon of London, will fill engagements in New York, Columbus, Pittsburgh, and St. Louis. Canon C. B. Mortlock, Rector of the Church of St. Vedast, London, is also one of the early arrivals.

Rev. Dr. A. D. Harcus, the general secretary of the Free Church Federal Council, brought here under the auspices of the Presbyterian Church, U.S.A., will include in his engagements a major lectureship at the Butler University Summer School of Religion.

Rev. Dr. M. E. Aubrey, for many years general secretary of the Baptist Union of England and member of the British Council of Churches and the Central Committee of the World Council of Churches, will visit the south and west of the U. S.

Ten additional clergymen from England, Scotland, and Ireland will join them for the summer months.

Churches interested in having a visiting preacher should write to Dr. Barstow, who is arranging their schedule. His address is 287 Fourth Avenue, New York 10, N. Y.

SOCIAL WORKERS

Community cooperation in the rehabilitation of alcoholics and specialized services to older people will be key topics at the 1952 Church Conference of Social Work, to be held in Chicago May 27 to 29, under the sponsorship of the National Council's Department of Social Welfare.

Heading the list of speakers is Katherine F. Lenroot, recently retired as chief of the U. S. Children's Bureau. Miss Lenroot will speak on "Spiritual Resources and Ethical Goals in Social Work."

At a special luncheon on May 29 delegates will consider social problems relating to migratory labor in agriculture. The luncheon is to be sponsored by the National Council's Division of Home Missions and affiliated groups.

Conference sessions will be conducted at the Conrad Hilton Hotel, formerly the Stevens.

Promoting Understanding

"Lamp Unto My Feet," a television program dealing with religion, has been hailed by a prominent New York radio critic as "a highly experimental and refreshing mixture of drama and discussion," and as setting "not only a high water mark in ethical culture but in television programming."

The CBS program, now three years old, was described by the critic as "neither dull nor sectually inflammatory" but "flexible" and "imaginative."

He listed the program's prime mission as that of promoting understanding among Protestants, Catholics and Jews, who alternate on the show.

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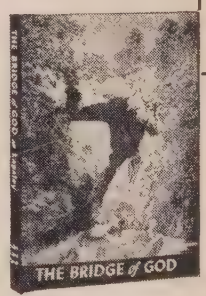

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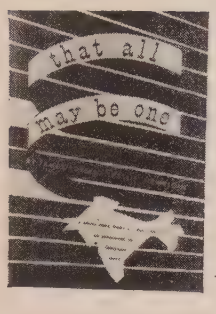

THAT ALL MAY BE ONE

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"Here is India to the life! . . . an intimate sense of acquaintance with the Indian villagers and of identification with the trials and triumphs of his fellow Christians in a church now giving what is probably the most significant demonstration of Christian unity in the world."—Franklin D. Cogswell, General Director, Joint Commission on Missionary Education, National Council of Churches.

This is the colorful, moving journal of a bishop of the Church of South India, reporting the human detail and the birth pangs of a profound social upheaval, in which respect for the west declines, because new powers seem to offer so much while the church seems to offer so little.

This is also the story of a most important experiment in church unity. More than one million Indian Christians, formerly Angelicans, Methodists, Presbyterians and Congregationalists, are being united through the efforts of the Church of South India.

"Interesting to read, informative, and inspiring, it is a book that brings one hope and confidence in this venture in Christian fellowship"—Lucy M. Eldredge, Youth Work head of the Joint Commission on Missionary Education.

"Seldom has so much been said so well on matters so vital in so short a space"—R. A. Dudley, India & Ceylon Secretary of the American Board for Foreign Missions. $1.50

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RECRUITING YOUTH

Many people who are not aware of the number and variety of church vocations open to young people today will find the March issue of the *International Journal of Religious Education* a revelation.

John Oliver Nelson, associate professor of Christian vocation at Yale Divinity School, furnishes a comprehensive chart of church vocations and their requirements.

Vere V. Loper of Berkeley, Calif.; Roger Frederickson of Ottawa College, Ottawa, Kans.; Ralph Felton of Drew Theological Seminary, Madison, N. J., and Richard Belcher of the Methodist Inter-Board Committee on Christian Vocations, contribute articles on the reasons for entering church vocations, the sort of people who should go into them, and the way church vocations should be presented to young people.

Copies may be secured from the *International Journal of Religious Education,* 79 East Adams Street, Chicago 3, Ill.

Nolde Discusses Rearmament

In response to orders from church agencies in this country, an address by Dr. O. Frederick Nolde in Paris on Rearmament and Reconciliation has been made available in pamphlet form.

Dr. Nolde is director of the Commission of the Churches on International Affairs, 297 Fourth Avenue, New York, sponsored jointly by the World Council of Churches and the International Missionary Council.

The price of the leaflet is five cents a copy, $2.50 per hundred.

Pamphlets for Your Library

Town in Illinois Educates Migrant Children—and Itself by Louisa R. Shotwell. Division of Home Missions. A reprint from the *Christian Science Monitor* about the way in which the townspeople of Hoopeston accepted their migrant neighbors and thereby increased their own good fortune. Free.

How Can We Give More by Arthur H. Limouze. Joint Department of Stewardship and Benevolence. The Brownings, a Christian family, found they could give more to the Church by setting aside God's portion first. Illustrated, 5 cents.

Interpreting Death to Children. Division of Christian Education (Children's Work). Illustrated, 5 cents.

The Word of Life. Division of Christian Education. A Rally Day Program for the Sunday and church school for use in the Revised Standard Version Bible Observance. $4.00 per hundred.

The Youth Week Manual. United Christian Youth Movement. Illustrated. 15 cents a copy.

The first two pamphlets listed above may be secured from the National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

The others are available from the Chicago office of the Council, 79 East Adams Street, Chicago 3, Ill.

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From the Mailbag

"I cannot refrain any longer from writing you a note of sincere and hearty congratulation on your work in editing the NATIONAL COUNCIL OUTLOOK. I look forward to its coming with about as much anticipation as any journal which now reaches my desk. It seems to me that you have done an outstanding job of making important news readable. . . .

"Blessings on you as you continue this splendid job! I think you are very wise in confining the scope of the journal to the particular backyard of the American ecumenical movement, but at the same time you have made ecumenicity a homelike and familiar concept by giving us such excellent reports of the way the churches are working together in every corner of the land."

EDWARD K. ZIEGLER
Church of the Brethren
Elgin, Ill.

"I compliment you upon the fine paper that you issue. . . . After reading the background of the meeting in Cleveland last year, I am all the more appreciative of the great progress that is being made."

H. P. DEMAND
Evanston, Ill.

". . . Every issue has been in some ways better than those preceding. This means that you have been doing a grand job of 'covering' and 'laying out' each edition. May I say thank you for the American Protestants, or at least the Protestants in Brooklyn."

ROBERT MORRIS HUBBARD
Brooklyn Division,
Protestant Council of N. Y.

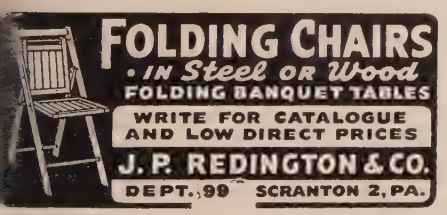
". . . This subscription is a birthday gift for my father, who will be 88 on January 3. When I was recently at the Home to spend Christmas with him, he expressed discouragement about the condition of the world. He is dependent on what other people read to him or what he hears on the radio. I tried to assure him that there were trends and signs of the times that were encouraging and uplifting and that I would see that he got a chance to hear about them.

"I know of no place where the news will be more inspiring than in the OUTLOOK. The issues will be enjoyed also by others who sit in on the reading aloud hours."

HELEN M. HARRIS, *Librarian*
McGhee Library, Knoxville, Tenn.

"Just a note to tell you that I greatly enjoy the NATIONAL COUNCIL OUTLOOK. It is a fine paper and brings me news that I do not get anywhere else. You are certainly doing a splendid job in interpreting this great new organization to the public."

THEODORE F. ADAMS
First Baptist Church, Richmond, Va.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The Upper Room is written to express the keenest insights of Christians of all parts of the world, without sectarian slant or theological argument. Here is neither debate nor propaganda. The Upper Room suggests helpful Bible readings, presents a scripture verse and a brief meditation, followed by a prayer and a thought for the day. Here is inspiration, comfort, spiritual growth, and world Christian fellowship.

The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotoin.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

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BOOKS

American Urban Communities

By WILBUR C. HALLENBECK, Harper & Brothers, New York, $6.00.

No urban churchman can afford to be without this solid volume. Its 30 chapters introduce the reader to a wide range of urban fact and trend. Under Patterns of Urban Structure a 20-page chapter on "The Organization of Religion" is included, in itself noteworthy. Rural sociologists have long regarded the church as a significant form of social organization. Urban sociologists have been lamentably weak at this point, partly because of the ignorance of their writers as to matters ecclesiastical, partly because of the dearth of sociologically competent data assembled by organized religion. Dr. Hallenbeck appropriately acknowledges his personal debt, and that of all his readers, to the tutelage of Harlan Paul Douglass.

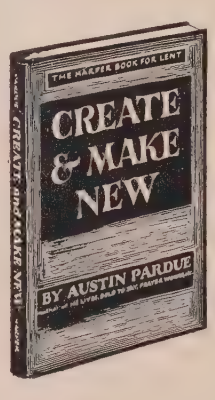
Because the book gives new visibility to the urban church, leaders in American Protestantism will be grateful. Dr. Hallenbeck, whose volume on "Urban Organization of Protestantism" (1934) still merits careful study by denominational leaders, has wisely utilized first-hand field data in the gathering of which he has been a leader. His approach is, therefore, objective and scientific rather than opinionated. (Many of the visualizations suffer from understandable economy as to page size. A bibliographical summary would help.)

No book or other printed material on the urban church published later than 1938 seems to have been quoted. Does this mean that none published since that date is worth citing? Leiffer (as on page 79; not Lieffer, as on page 90) might well have been cited for his more recent book, "The Effective City Church" (1949). Dr. Douglass's own summary in *Information Service* for January 21, 1950, "Some Protestant Churches in Urban America," is evidence that considerable water has flowed under the bridge since the Institute of Social and Religious Research concluded its labors. Field research is now an accepted part of the work of a number of denominations and councils of churches. The time is ripe for urban churchmen to become more articulate sociologically. The Departments of City Work and of Field Research of the National Council of Churches have a clear mandate to move toward new generalizations and the further testing of earlier tentative hypotheses. In its 1954-5 publications Friendship Press may well attempt both to popularize earlier results and to pose new problems, if not to plow new ground.

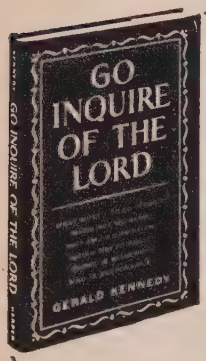
—ROSS W. SANDERSON

THE HARPER BOOK FOR LENT 1952

Create and Make New



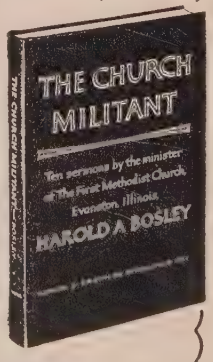
By Austin Pardue. Lent must be a time for positive action, says Bishop Pardue, action which will carry through the entire year. We must "create and make . . . new and contrite hearts," for in the heart is the basis of all our thoughts and deeds. He shows in practical terms how this can be done, basing his suggestions on the Bible, the teachings of traditional Christianity and his own wide experience in pastoral work. He brings to his book a deep understanding of the human heart and its potentialities. CREATE AND MAKE NEW is a book full of hope for what can yet be achieved by the creative effort of the heart. $1.50



GO INQUIRE OF THE LORD

By Gerald Kennedy. For everyone in need of illumination on the dark issues of our day, Bishop Kennedy presents a book full of light. He has cast it in the form of six searching questions. Whoever finds satisfactory answers to these questions will have discovered the basis of Christian living in these times, he declares.

The questions: What Must I Do to Inherit? When Are We Alive? Why Am I a Christian? Which Way to Peace? Where is Salvation? Who Is Responsible? $1.50



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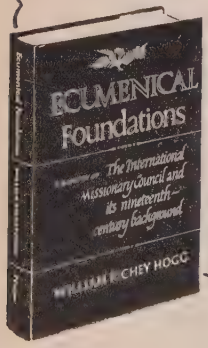
By Harold A. Bosley. This is a book of ten sermons on the Church Militant by one of its most active, eloquent and powerful spokesmen. Dr. Bosley's main concern is that his readers understand fully the meaning of the Church Militant and accept the responsibility it places on them. Through an examination of the history of the church and some of its outstanding figures, he explains the mutual responsibility of the church and its members, showing how it can be developed and maintained. $2.00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The International Missionary Council and its nineteenth-century background
WILLIAM RICHEY HOGG

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Local Leadership

Clifford W. Pettit, executive director of the Protestant Council of New York, is to have an associate soon in the person of Rev. Dan M. Potter. Mr. Potter served as chaplain at several prisons and later on the staff of the Washington Federation of Churches and the Attleboro (Mass.) Council of Churches.

George Jerome, secretary of social work for the Syracuse Council of Churches, has resigned to accept the pastorate of the Erie (Mich.) Presbyterian Church.

The new executive secretary of the Associated Churches of Ft. Wayne, Ind., is Rev. Robert W. Roschy, formerly pastor of St. Luke's Evangelical and Reformed Church of Lancaster, Pa.

"Assistant in Faith and Finance" is what they call Dr. John D. Clinton who has joined the staff of the Iowa Inter-Church Council. After several Methodist pastorates, he served for five years as "area promotional crusader for Iowa Methodism."

By Ronald Bridges

LOOKING *and* LISTENING

Mrs. Charlotte Wiser appeared on a adio program in Toronto last month uring the Assembly of the Foreign Mis-ons Division. About 250,000 Canadian omen, who had been hearing small nat and household hints, heard their avorite woman broadcaster tell about ne importance of missions and ask Mrs. Viser about India, the mission work here, and her book *Behind Mud Walls.* rom Newfoundland to British Colum-ia and the Yukon, housewives had a resbyterian missionary as a surprise isitor in their homes.

Some church people see the great im-ortance of this kind of broadcasting nd some don't. A few seem to feel that ne Gospel is compromised by being oken on a commercial program. The nportant considerations are these: It ould have taken weeks of work and nousands of dollars to have built up an udience of even 10,000 women for Mrs. Viser to speak to. Here was an audience eady-made, advertising margarine. Dr. enneth Beaton of the United Church Canada staff has the respect and con-ence of the station managers. Rev. Donald Amos of the Northlea United Church attended our Radio Workshop in Toronto a year ago. He knows what's what in radio. With Dr. Beaton and Mr. Amos vouching for Mrs. Wiser and making the arrangements, it was fairly simple to give Foreign Missions this trans-Canada hearing.

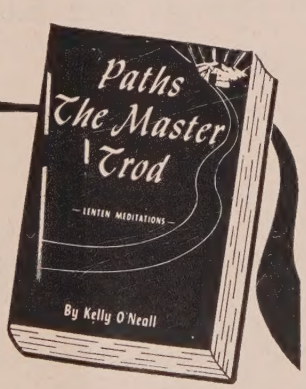
In 1951 the Broadcasting and Film Commission placed 99 ministers and missionaries, 57 laymen and laywomen on commercial programs of this sort to bring their Christian witness to the regular radio and TV secular audience. It is impossible to compute the size of this audience reached but we know it runs into the tens of millions. However, we have to be very scrupulous in dealing with these programs. We quickly wear out our welcome if our only or chief feature is that it is a "good cause." We must present interesting people with a dramatic story to tell.

Workshop schedule coming up—February 4-8, Waco, Texas; February 11-12, Ada, Ohio. Held in January—Schenectady, 5 days; Montreal, Utica, N. Y. and Wilmington, Delaware, 1 day each.

Lenten Meditations . . .

Paths The Master Trod

By KELLY O'NEALL



Eight penetrating Lenten meditations which forcefully bring our Christian faith and experience into the scope of a vital, personal fellowship with Jesus. Beginning with some incident in the ministry of Christ, each chapter then presents a probing analysis of the ways in which man can apply, in his own daily living today, a principle Jesus taught long ago. The Master comes before the reader vividly as both a "man of sorrows" and one who rejoices in all that is good and beautiful. Achieve a glowing sense of His presence by sharing with him "the struggles and triumphs of his ministry." $1.75

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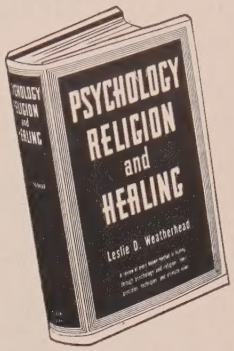

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by Leslie D. Weatherhead

In this timely and revealing book, Dr. Weatherhead examines the methods of healing through mind and spirit from the practices of primitive man to those in use today. Applying both extensive knowledge of psychology and deep religious insight and experience, he shows how and why both psychology and religion are essential to each other, and indicates the lines along which he believes modern techniques of non-physical healing might most helpfully proceed.

A sound and thorough survey—valuable background for pastors, counselors, doctors, all who seek to help people overcome neuroses, functional illness, and everyday troubles.

The Contents

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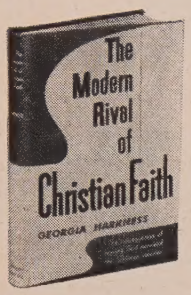

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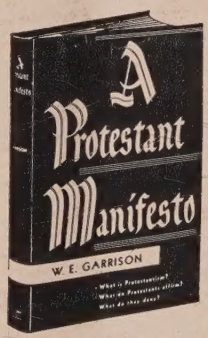

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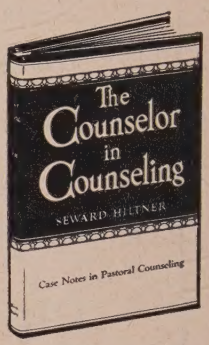

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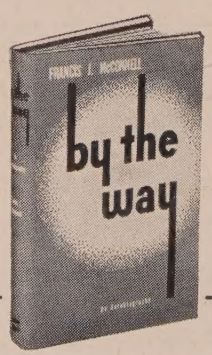

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